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tures was devoted to the *single* problem of the Conception of Being, which dominated the entire discussion, in the present series the discussions have been entangled by the complicated relations of the Theory of Being "to various problems of empirical research and to the demands of our ethical consciousness." The scope of this closing volume includes, in Dr. Royce's own words, "a sketch of an idealistic Theory of Human Knowledge, an outline of a Philosophy of Nature, a doctrine about the Self, a discussion of the origin and destiny of the Human Individual, a summary consideration of the world as a Moral Order, a study of the Problem of Evil, and, finally, an estimate of all these views in the light of what seem to me to be the interests of Natural Religion;" "a large and manifold program," as Dr. Royce justly remarks, but one which was nevertheless required of him by his interpretation of his task as Gifford lecturer.

Dr. Royce has given us in his preface the personal history of the development of his metaphysical views and of their correlation with those of several of his colleagues. He has laid great stress upon the individual nature of his results, claiming that he has tried to give "not a perfunctory defence of the faith, and not a mere repetition of the common tradition of modern Idealism, but the expression of an individual experience of the problems at issue." He says modestly: "I do not want to make mere disciples; but I hope that I have helped some fellow-students toward a clearer knowledge of God and of themselves. Such knowledge, however, they can never get by merely accepting my views. They must use their own labor." And the labor required to read and digest a work of the profound and ultra-metaphysical character of Professor Royce's, will certainly contribute much to the attainment of that knowledge.

ALLGEMEINE AESTHETIK. Von Dr. Phil. *Jonas Cohn*, Privatdozenten an der Universität zu Freiburg i. B. Leipzig: Wilhelm Engelmann. 1901. Pages, x, 293. Price, 7 Marks.

It has been the purpose of Dr. Cohn to develop a system of æsthetics conceived as a purely critical, systematic, and philosophical science. His point of view is ultimately the Kantian, which seeks to make æsthetics an independent philosophical discipline and to define its boundaries exactly. According to Dr. Cohn, Kant was not entirely successful in establishing the exact nature of the contents of the science, nor even its precise significance. This was accomplished in a measure by the labors of subsequent German æstheticians, from Schiller to Hegel and F. Th. Vischer, although the critical equilibrium which distinguished the Kantian school was sorely disturbed by these investigators, the latter few of whom marked the beginning of a genuine intellectual anarchy of thought with regard to æsthetics,—an anarchy which it is Dr. Cohn's intention to remove.

The author refers to the dictum of R. Haym, made some forty-five years ago, that it was the goal of the philosophy of that time to recast *dogmatic* metaphysics into *transcendental*,—a phraseology which will be immediately intelligible to Kant-

ians. This task Dr. Cohn now feels himself called upon to perform, for æsthetics at least. It is, in his view, the purpose of æsthetics to investigate the peculiar species of *Werthe*, "values," criteria, or ratings, which hold sway in the realm of the beautiful and the artistic. The German word *Werth*, or value, is an ugly one to render into English, and its combinations, such as *Werthsysteme*, *Werthwissenschaft*, etc., are still more ugly and more meaningless in their literal English renderings. But the word is now the vogue in German professorial philosophies, and we shall doubtless continue to be tortured with it in their American imitations. In English we are content with "criteria," "norms," and "normative sciences," but the later Germans will have "values." Dr. Cohn prefers "value-sciences" to "normative sciences," and if he insists upon it we might compromise with the phrase "valential sciences," the word *valental* (from valence), although awaiting acceptance, having more euphony than the barbaric compounds with *value*. Be that as it may, Dr. Cohn's method of procedure, while inductive in character, strongly and rightly insists upon genuinely philosophical and metaphysical normative considerations, and is not disposed to allot to psychology or sociology, and much less to anthropology, the dominant influence in systematic æsthetical inquiry.

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SOURCE BOOK OF THE HISTORY OF EDUCATION FOR THE GREEK AND ROMAN PERIOD.

By *Paul Monroe*, Ph. D., Adjunct Professor of the History of Education, Teachers College, Columbia University. New York: The Macmillan Co. 1901. Pages, xiii, 515. Price, \$2.25.

Dr. Monroe has rendered a distinct service to educational science in the present book of selections from the literary sources of the history of education, where he has brought together from the literature of antiquity the most important descriptions of the educational systems that obtained among the Greeks and Romans. The work is divided into two parts: The first consists of seven chapters dealing with old Greek education, the education of women in Greece, the new Greek education, the Greek educational theorists, philosophical, historical, and scientific, and the later cosmopolitan Greek education. In these chapters we have, on the educational ideals and institutions of the Greeks, selections from Plutarch, Thucydides, Xenophon, Aristophanes, Isocrates, and Plato; and on the educational theories of the Greeks, liberal selections from Plato, Aristotle, and Plutarch. The seven chapters of Part II. deal with the corresponding phases of Roman education. In this part the selections are made from Cicero, Suetonius, Plautus, Tacitus, Nepos, Marcus Aurelius, Horace, Martial, Seneca, Pliny, Juvenal, and Quintilian.

The translations which Dr. Monroe offers have been taken from the standard versions of such authors as Professors Jowett and Goodwin, and from the editions of the Bohn Library. The several periods, according to which the sources have been classified, Dr. Monroe has supplied a brief introductory sketch "indicating the general setting of the period to which it belongs, and the main principles of in-